

REVIEW AND HERALD---EXTRA.

DREAM OF WILLIAM MILLER.

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[The remarks of Bro. Arnold are enclosed in brackets.]

On the evening of the 4th of November, 1826, I sat up late, conversing with some friends on religious subjects, and about 12 o'clock I retired to rest. After some time, I fell asleep, and dreamed the following dream:

I thought I was in a barren uninhabited country, apparently between sundown and dark—neither night nor day. The air appeared rather chilly, but not so cold as mid-winter; but like its beginning.

[This represents the state of the Sardis church at that time in its transition state from being the light of the world to its present state of gross darkness, and its "mid-winter" of cold worldly conformity.]

I thought it stormed, but not severely; it appeared to me like a mixture of snow and rain. There appeared to be some wind, yet not a gale; and everything wore a gloomy aspect—yet I could not tell why. I seemed to be in danger—yet I knew of no danger.

[Storm, snow, rain and winds are used to represent perils, afflictions and judgments; here used to represent the perils, &c. of the second woe, which were not as severe as will be the stormy winds of the third woe, wrought up to a *gale* by the pouring out of the vials of wrath.—Bro. Miller, although then on the borders of perilous times, yet he "knew of no danger."]

I thought I had two companions: one a Baptist minister, the other a Universalist. They had hold one of each arm, and were compelling me to come along, as though we were in great danger, and were fleeing for life. After traveling a northern course for some time, I inquired where we were? They said: "Near home." I thought they then took an eastward course, and came to a little spot of woods, consisting of small evergreen trees, about fifteen feet high. They then let go their hold of me, and lay down under these trees. I told them that I would not stay there.

[Whether these two companions represent the influence these two denominations exerted over him, or the assistance they rendered him, we



have not at present the means of determining. We will, however give an extract from the "Advent Shield," No. 1, P. 52, which may give the reader some light on this portion of the dream. "The rise of the Advent cause, as it has been developed by Mr. Miller, may be dated in A. D. 1831. For although he discovered his principles as early as 1818, it was not until 1831 that he first began to publish them abroad. His first step in this work was the publication of a series of articles on the subject of Christ's second coming, which appeared in the "*Vermont Telegraph*," a Baptist paper published in Brandon, Vt. Those articles were written to rid himself of the strong impression which followed him, that he must go and publish this thing to the world.

Another extract from his "Life and Views," P. 57, we think shows where they let go of him and lay down. Speaking of the opposition he had met with he says, "And then to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, '*It is all moonshine*. Amen, says the Universalist minister."

The inquiry, "Where are we," and the reply, "Near home," will be easily explained, when we reflect that Bro. Miller, at that time was inquiring what point of time we were occupying, and the reply of the churches, "near home," shows with what indefiniteness they viewed the subject. "Evergreen trees" represent ornament, shade, resting place. Here the churches, satisfied with what is called orthodox theology, are disposed to rest, and give over the search for further light, and leave him to pursue his course alone. He, not satisfied to make one half the Bible a perfect mystery, pursues his course in search of light.]

I then started, and they followed. Our course was then circuitous, from west to south and east, through a barren, level country, with nothing to be seen but now and then a bush. After traveling for some time, we came in sight of a row of lights in the south-east, like a village light in the night.

[Searching in different directions for light for some time, saw a row of lights. Here he discovered that Prophecy, History, the signs of the times, and the prophetic periods, viz. The metallic image, seven times 2300 days, 1335, 1290, 1260, 42 months, and time, times and a half, in connection with the darkening of the Sun, Moon, and falling of the stars, &c. &c., all harmonize to show that Christ's personal coming, and the end of all human kingdoms and governments were near.]

We steered our course for the lights, and soon came to a highway, running north and south. While we were consulting which road to take, there came down two women from the north, until they came against us. I then inquired of them where we were. They made no answer, but turned about, and went back. I here left my companions, and followed these women.

[While he steers his course towards these lights he finds in his way a road traveled by the two churches, Catholics and Protestants, crossing, (or in opposition to,) the way which led to these lights. Here Bro. Miller and his companions, who had followed on after, were consulting whether it was best to take the old beaten track of the churches, or still direct their course towards the newly discovered lights. At this point the churches present their opposition to the new theory, and Bro. Miller inquires of them, "Where are we?" They were unable to give an answer, and therefore keep silence on this important subject, and turn away from the lights, and pursue their own course back towards the northern regions of coldness and death. Here, Bro. Miller, meeting with such an army of opposition, and feeling his own weakness, and a strong reverence for the church, was induced to walk with them in their northern course.]

We had not gone far before we came to an old log house that stood by the way-side, into which they entered, and I followed, where I found a small fire, and attempted to warm myself; but while I was thus warming myself, seeing some suspicious looks in the countenances of those present, I cast my eye around to see the cause, and beheld a great beast like a bear gnashing his teeth, and growling at me. I started back to the other side of the room at the sight. I looked, and saw a chain fastened to the logs of the house, and around his neck. I next saw a small dog, set on by one present, running around the bear, and barking at him. He soon caught the dog in his mouth, when a person present, in endeavoring to release the dog, got his hand caught between the teeth of the bear. I then looked for a weapon to relieve the person thus situated, and found a club about three feet long, with which I struck the bear on the head and delivered the man. The bear then came at me, in a rage; the club now became a man's arm, with a hand having ten fingers, and those very long. With this I kept the bear off, and soon got out of the house and ran with all my might towards the north.

["Entering an old log house." House represents an organized structure designed for a shelter. An old log house would fitly represent human creeds, and church organizations. In this miserable shelter he found himself cold, (a very natural consequence of joining a church,) and sought to warm himself by their "small fire." "Suspicious looks." With what suspicion did the priests, and the churches look upon Bro. Miller, because he held forth the doctrine that the Bible actually taught the coming of Christ near, and that there was a definiteness to the prophetic periods. "A great beast like a bear fastened to the logs growling and gnashing his teeth," is a clear representation of the opposition fostered, fed and held by the churches, against Mr. Miller's theory, or



any other theory not in accordance with their dogmas and creeds. Thus the Pharisaic church, because Stephen told them the truth, that pricked them in their hearts, gnashed upon him with their teeth. (How very like a bear.) Under Pagan Rome the bear was at liberty, and Stephen fell a martyr to his rapacity; but in Protestant America, the bear is chained. "A small dog worrying the bear." This scene of contention between the dog, the bear, the man and Bro. Miller, taken in connection with its chronology, must represent scenes taking place in the church about that time. As the bear represents a spirit of oppression and priestly domination in the churches, the dog must represent a spirit or principle that would rouse up the opposing spirit of the churches, and cause it to gnash upon all who dared oppose its authority. We know of nothing at that time which drew out the hatred and malice of the churches more than the subject of the abolition of slavery. This being at that time pressed upon the consideration of the churches by those within her own pale, is fitly represented in the dream by setting on the dog by one present. The person caught in the teeth of the bear, in his efforts to deliver the dog, represents those persons in the churches who endeavored to justify and promote the principles of abolition and condemned slavery. For this merciful act, in favor of God given rights and condemning the unhallowed traffic of Babylon, in "slaves and souls of men," the bear gnashes upon them, and they are caught between his teeth, Bro. Miller endeavoring to justify or release these, finds the malice and hatred of the churches directed against him, and his peculiar views, and is now under the necessity of acting in self defence. His weapon or "club now became a man's arm, with a hand having ten fingers, and those very long. His releasing the man from the teeth of the bear may be explained on this wise. Those who heard Bro. Miller's arguments, and saw their force, discovered that slavery would exist until God poured out his judgments on the woman, whose traffic is in slaves and souls of men. Therefore they saw that all their efforts to release the slaves would be of no avail. This delivered them from further contention with the churches on this subject.

The opposition of the church was then more directly against Bro. Miller and those who believed with him. While acting in self defence his weapon, or arguments are represented by an arm; hand, and ten very long fingers, which bears a fit resemblance to the fourth or Roman kingdom. The arm representing Rome before its division, and the fingers its divided state. Showing by authentic history, and the present condition of the Roman kingdom, that it has about measured off its prophetic length, constituted a prominent and conclusive argument in Bro. Miller's theory, by which he defended his position against the attacks of church opposition. But finding within the church such a settled hatred to his

views, and feeling as it is expressed in the "Shield, No. 1, P. 52," an inward monitor pressing him, saying, "Go and tell it to the world, or their blood will I require at thy hand," he left the old log house, and the scene of contention, and went out single handed to proclaim to the world the evidence of its approaching doom. "Shield," No. 1, P. 52 and 53, says, "He continued to travel and lecture, as the Lord opened the way, for about six years, with few if any to take him by the hand and encourage him on in his great and arduous work." Truly this was like "climbing a steep hill."]

After climbing a steep hill until I was weary, I sat down, when a person came to me, and informed me if I would follow him he would lead me out of danger. I followed him, and after traveling up hill some time, we came to a small house, where we went in, and found a number of women, spinning and making garments.

[Here Bro. Miller, after struggling against opposition, and laboring for six years to warn the inhabitants of earth of the hour of judgment, and seeing but little fruit of his arduous toil, "became weary, and sat down." Here an extract from Shield No. 1, P. 58, will show clearly who it was that came to Bro. Miller under these discouraging circumstances, and offered to be his guide. "Under these repeated attacks, from the pulpit and press, it was felt that some organ of communication should be opened, by which the public mind could be disabused in reference to the varied reports, which were circulated in reference to Mr. Miller, and his views. He had long sought for some one to take the supervision of a paper, through which he could speak to the public; but such a man could not be found, who for love or money would undertake the task, and bear the scorn of an unbelieving world. At this juncture when the storm of opposition grew heavy, the providence of God raised up a man for this work also. That unwearied friend of the cause, J. V. Himes, who has so nobly stood in the front of the host, and the hottest fire, came forward and threw himself into the enterprise, to make up the breach. On the 20th of March, 1840, without money, patrons or scarcely friends, he issued the first number of the "Signs of the Times." From this point they two struggle on against wind and tide, or "up hill," until they came to a small house. This house represents the first Second Advent Conference. See Shield No. 1, P. 60. "Up to this period, all that has been done was accomplished by individual effort. In this depression of affairs it was determined to hold a SECOND ADVENT CONFERENCE IN BOSTON, where the friends of the cause could congregate, and give expression to their feelings, and put forth an effort to arouse the country and the world to a sense of its coming doom.— This meeting was assembled in Chardon Street Chapel, on the 15th of October, 1840, and continued two days.

J. V. Himes



This was styled "THE FIRST GENERAL CONFERENCE OF SECOND ADVENT BELIEVERS." In this house, or body of believers, Bro. Miller presented the warp, while members of the different churches (represented in the dream by women,) spun and wove in the filling, thus bringing together in harmonious arrangement, the scattered fragments of Advent truth to clothe those who would receive them, against the approaching storm.]

After some conversation, my guide told me I must go on.—We then went out, and followed the same northern course until we descended the hill, and came to a large, low, old house, where we went in, and saw a large number of people, of all ages and sexes. There appeared to be a man present, who went to each one of these, and whispered in their ears. All appeared solemn and silent.

[After the above Conference, Bro. Miller was encouraged to pursue his course, which now was descending, a new impetus having been given to the work. Here he came to a large, low, old house, containing a large number of people. Here is presented the condition of those to whom the everlasting gospel was being preached. All were solemn and silent, while the Spirit was whispering this momentous truth in each ear. Here the everlasting gospel was preached unto them that dwell on the earth, to every nation, kindred, tongue and people.]

He came to me, and whispered in my ears, "Love God and your neighbor," and told me to remember it. I thought I told him to write it on my heart. He said he would repeat it, and that I should not forget it. He did so, and left me. Here I had peculiar feelings. I found I had broken these two great commandments all my life. It seemed as though I had never loved God or my neighbor. My whole life looked like a catalogue of crime; and if ever I had any repentance, I had it there. (O, my God! why not grant me such repentance when awake?) It was unmingled with any pride, or thoughts of carnal things. I remembered all my sins, as I thought, and they looked exceedingly sinful. If David felt as I then did, I do not wonder that he cried out, "Against Thee, and Thee only, have I sinned." I thought that then my guide gave me a staff, and told me I must travel.

["Love God and your Neighbor." Here the Holy Spirit impressed Bro. Miller with the importance of showing his love to God, by faithfully proclaiming the important truths he had shown him, and love to his neighbor by warning them of the impending doom that awaited them. "A staff" represents a prop or support. The paper and other publications, issued from the press by J. V. Himes at that time, proved a great support to Bro. Miller, while traveling, and proclaiming the everlasting gospel.]

I went out of the house, and looking every way, to see which way I should go, I saw to the northward many roads branching off in different ways. While I was considering, I saw many people, young and old, come out of the house and run in these roads. I then saw that the roads were wide, and well trod. I then thought of the broad way mentioned in the Scriptures, and turned away, determining within myself not to go therein. I then looked to the south, and saw a few people come out of the house, and one by one take a south-east course, and follow each other in a direct line, until I lost sight of them.

[This house, as we have before shown, is the scene of preaching and hearing the everlasting gospel. The many broad and well trodden roads towards the north, represent the many ways pursued by the thousands, who have listened to, and rejected the flying Angel's message.—While that at the south marks the direction, and the path pursued by those who regarded the faithful servants cry, and went out to meet the bridegroom. In the one case all who reject the message, and regarded the cry of the unfaithful servant pursued the same course they did before. The different sects traveled the same broad beaten track, to which each had been accustomed. Thus each pursued his own chosen way, regardless of the all-important message.]

On the other hand, here and there one leaves every other path, and steers his course in the direction of "the row of lights in the south-east." While these in obedience to the cry, "Come out of her my people," left the different church organizations, and sought for further light. Bro. Miller slow to believe the second Angel's message, lingered behind, until, (as in the dream) "he lost sight of them."]

While I stood thinking of them, I heard a voice as from above, saying, "This is the way; walk ye in it." Although I saw no path, I followed the same course, and soon came to a straight way, cast up with two gulfs on either side. The path was marked with footsteps indented into the earth as deep as a shoe, and only wide enough for these tracts, one before the other, in a straight line.

[While Bro. Miller was seeking to know what course to pursue, and thinking of the few who had come out of Babylon, (for there was a beginning to come out, even at this early date,) and were swiftly pursuing their course in the direction of "the row of light," and fearing it was wrong to leave the churches, "hears a voice from above, saying, This is the way walk ye in it." Although he saw no path, or no command, to come out, yet by obeying the injunction of the Holy Spirit to walk therein, he soon saw a plain path, and that it led between two gulfs, the world on one hand, and the professed churches on the other, and that it was both straight and narrow. The tracts show the uniform



ity of walk by the travelers, and points of prophecy marking their course.]

I soon overtook some traveling the same road, and one old man, apparently ninety or one hundred years of age, bowed down to the earth, and withered up. He appeared to be praising God that he had mercy on such an old, dry stick, while thousands younger were left to go in the broad way. I thought my road became more rugged, although the steps continued.—When I came to any of these places, by setting my staff down it became long or short, as occasion might require, and I could step up or down with ease. My way was principally in the ascent until I came to a precipice. I could look down and see the steps below; but how to get down I could not tell. While standing here the voice again spake: "Pride must be humbled." I then had a view of my proud heart, and all my ways seemed as though they were full of that sin. Even my devotions were nothing but pride; and in the bitterness of my soul I cried out: "True, I am a proud haughty wretch!" I then put my staff down the precipice, and it became a guide pole, so that I by clasping both my hands round it, slipped down, and then went on until I came to a low piece of wet ground.

[“Road more rugged, yet steps continued.” Difficulties and obstructions in the way, yet the steps, (prophetic fulfillments,) were plain.—“His staff, a help.” The paper, by condensing the light obtained by the research of different individuals, helped over these rugged and steep places. “Came to a precipice.” This precipice represents the first point of expectation, spring of 1843. But it was soon shown through the paper [staff,] that it took all of the year 457 B. C. and all of 1843, to make full 2300 years. Therefore, by embracing it, or “clasping it with both hands,” he easily slid down to the “tracks below,” or points in prophecy, yet in the future. Here, also pride met with a rebuke.—“I then went on.” Here he found all right again, and went on as before in the clear light of prophecy, until he came to the close of the year 1843, Jewish reckoning, where he found himself in low, wet ground, representing an obstructed course, disappointment and humiliation. Here the vision tarried.]

Here I lost my tracks, and while I was looking to find my way, the voice I had heard before again spake: “The way is marked with blood.” I then felt surprised that I had not remembered it. I then looked around to find the blood, and looking a little way before me, I saw a rail fence, and stepping up to it, found a streak of blood from the top to the bottom, about two inches wide. I clasped it in my hands and cried, “This is the blood of my Saviour!” While in this situation I heard a

voice as of a rushing wind. I looked up, and there was a small cloud over my head; and it began to sprinkle like great drops of rain. I looked on my hands and clothes, and saw great drops of blood. I heard the voice again saying: “This is the blood of sprinkling, that speaketh better things than the blood of Abel.” I now had a view of the blood of Christ; its effects; and the great love wherewith he loved us. My mind, which all along had been more or less troubled, by fears and doubts, now became calm and serene, and like Job I could say, “I know my Redeemer liveth.” My hard heart melted within me, and ran out with pure love to Christ. While in this ecstasy of mind, I looked up and saw a beam of wood extending from east to west. I thought the voice said, “Behold the cross!” I again looked down, and was wondering within myself what these things could mean, when the voice said: “Garments rolled in blood.” I again looked up, and saw as it had been a cloak dipped in blood, hanging over the beam, fourteen or fifteen feet high.

My feelings while viewing these things I cannot describe; but it now became light, and I saw the sun as if about three hours high in the morning. I then traveled on the same straight way to the south-east, as before, with this difference—only the streak of blood now marked my path.

[“Here I lost my tracks.” By the passing of the year 1843, Jewish time, Bro. Miller, with all Adventists, was disappointed, and lost “the tracks,” or in other words, the prophetic path which appeared so plain before, now seemed hidden from sight. But soon the same voice from heaven which spoke before, was now heard directing through the typical services in the earthly sanctuary, to the anti-typical, in the heavenly, which were all the way “marked with blood,” and pointed to the day of atonement, and the true Sanctuary, which should be cleansed at the end of 2300 days. This cleansing could commence, according to the type, on no other day than the tenth of the seventh month. Thus pointing forward to the tenth of the seventh month, 1844, for the true point to look for the ending of the 2300 days, and the cleansing of the anti-typical Sanctuary, coming of the Bridegroom before the Ancient of days, in the holiest of all, to be united to his kingdom, from whence the true saints are to “wait for his return from the wedding.”

Now the tracks were plain again, and all was clear as before, save this difference, “The streak of blood now marked my path.” “Felt surprised that I had not remembered it.” To make this point clear we will refer you to “Advent Shield,” No. 2, P. 267. “The first public reference made to the seventh month, as the time of the Lord’s Advent, was by Mr. Miller, in a letter which appeared in the “Signs of the Times” of May 17, 1843. In this letter he alluded to the various events



which had occurred, and to the several observances of the Jewish law, which were commemorated in the seventh month. As many of these were typical of events predicted to transpire in immediate connection with the Second Advent, it was considered as highly probable that in their anti-typical fulfillment they might be fulfilled chronologically.—Bro. Miller quite forgot the arguments drawn from the types, until brought to his mind in the tarrying time. The rail fence, with a streak of blood from top to bottom, represents the typical law, which was marked with blood from top to bottom, or from beginning to end.

“Heard a voice as of a rushing wind.” This marks the cry, “Behold the Bridegroom cometh, go ye out to meet him,” on the tenth of the seventh month, which went through the land “like a rushing wind.” “This is the blood of sprinkling, &c.” Here Bro. Miller is brought to see and feel the effect which was to be produced in the day of atonement, upon all Israel, by the sprinkling of the blood of Christ, to cleanse the Sanctuary, and blot out all the sins of his people. “My mind which all along had been troubled, &c., now became calm and serene.” To show where this point in the dream was fulfilled, we will give an extract from a letter published in the “Advent Herald,” for Oct. 18, 1844, just after Bro. Miller discovered the “way marked with blood.”

“Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. [Sun had arisen.] I see that we are yet right. God’s word is true, and my soul is full of joy. Methinks I hear you say, Bro. Miller is now a fanatic. Very well, call me what you please; I care not. Christ will come in the seventh month, and will bless us all.”]

After traveling some time I came to a large house. It now appeared to be night. I went in and saw many people there. The house extended from west to east, through the centre of which was a long hall, lighted up with lamps on each side; and on each side of this hall doors opened into small apartments like bed-rooms. I here found my former guide, who informed me that I must travel through this hall. He also gave me a little book, and said that that would direct me. He then cautioned me to “beware of the buttery.” I put the book into my pocket and walked through. As I passed along, the doors on each side of the hall would open, and spirits, as it then appeared to me, would brush by me, and try to force me into these rooms. I kept right straight forward till I came to the east end of the room.

[“After traveling some time, (from whence he discovered that the streak of blood marked his path, to the Albany Conference,) I came to

a large house.” As the three houses previously seen in this dream, each represented an associated body of people, so also this house represents the whole body of Second Advent believers. Its several apartments, the different divisions into which the whole house of Adventists became divided after the tenth day movement. “It now appeared to be night.” The gospel sun had now set, or the time of preaching the everlasting gospel to the Gentile world, had now closed, and darkness covered the earth.

“I went in and saw many people.” This we shall place at the “Albany Conference,” where Bro. Miller went in, and had a general view of the Advent people, as shown by representatives from the different churches. Here also he found his *former guide*, J. V. Himes, and received from him the instructions, and book guiding him through the hall. As this house represents the whole body of Advent believers, its apartments of necessity represent the divisions, or different systems of faith, received and advocated by that body. Consequently the “Hall” must represent one peculiar system of Advent faith. And as we have before shown that J. V. Himes was Bro. Miller’s “former guide,” and as he here in this hall found his *former guide*, who informed him that he *must travel through this hall*, we are forced to the conclusion that this hall represents that peculiar system of faith advocated by J. V. Himes, through which by his skillful admonitions, he caused Bro. Miller to pass, warning him against the reception of any other faith, except “The original faith,” as he was pleased to call it, or as he expressed it in other words, “The old Platform.” He also gave him a little book to guide him through this hall, or system of faith. This was the creed and discipline of the Laodicean church, or the circular sent out from the Albany Conference, containing the sayings and doings of that Conference, and its system of faith, in connection with its herding together vital truths, and “unseemly practices,” and then holding the whole up to contempt and scorn. See said circular “He then cautioned me to beware of the buttery.” A buttery is the only room in a house designed for the storage of food prepared for present use. Then the only conclusion that can be drawn from the facts before us is that of all the systems of Advent faith, but one is “*present truth*.” And against this system of faith more than all others, J. V. Himes warns Bro. Miller to BEWARE. Of this buttery we will further speak in its proper place. “I put the book into my pocket.” That is, consented to receive it as his future guide, or system of faith. “Walked through,” Bro. Miller passed through even to the door of death without fully receiving any other system of faith than J. V. Himes’ “*Original faith*.” Although other systems were forced upon his view, which was the spirits brushing by him, and trying to force him in to different rooms, or systems of faith, such as Spiritualism, Snowism, &c. &c.]



Here I found two closed doors, and while I stood considering which door to enter, one of them opened and discovered to me a room filled with all the dainties man could wish to eat or drink; and some persons in the room invited me to enter. I was at a loss what to do; but remembering the caution I had, I put my hand in my pocket to find my little book. I pulled out one, and found it was not the same, and so I threw it down and pulled out two more, one after the other, and threw them down also.— I then pulled out the one that had been given me, and, on opening it read Isa. xlviii, 17: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." The other door then opened, and I saw a dark, winding stairway. On the bottom lay a young child. I took it up, and reached it back to some that stood behind me. They refused to take it. I then laid it down again, and stepped in.— All was dark and gloomy as the door of death. I remembered no more until I arrived at the top of the stairs, where I found myself, as I then thought, in an upper room, filled with the purest light that my eyes had ever beheld.

["Two closed doors." Here, Bro. Miller, after passing by and rejecting the different systems of Advent faith presented to his view, and adhering closely to the creed of the Albany Conference, is finally brought to view the buttery, and the dark gloomy door of death. At first the view is imperfect, or seemingly "closed," but on a closer view all is revealed, or the doors open. The Buttery is first presented to his view, where he sees as he expresses it "a room filled with all the dainties man could wish to eat or drink." This Buttery is one division of the Advent house. The rich provisions contained therein are the glorious truths held by that portion of the Advent people. The time in which Bro. Miller was permitted to view these truths was just before his death; say in the year 1849. And of these truths, and this people, his *guide*, J. V. Himes, specially warned him to beware.

Here the reader will doubtless inquire what portion of Advent believers are represented by the buttery, and what are the truths held by them?

We would here say that at the tenth of the seventh month 1844, the Advent people were one. But from this point they became divided into several divisions and sub-divisions, some of which received names as follows—Spiritualizers, Door-shutters, Herald party, &c. Up to the spring of '48 these parties were more or less changing, dividing, and subdividing. At this point there had one party raised a prominent standard of truth, around which there has since been a gathering, and settling into a unity of faith and action. This division of Advent-

ists has received from their opponents the names of Door-shutters, Sabbath-keepers, Judaizers, &c. They have also associated them, and some of the Bible truths they hold, with all the "fanaticism," and "unseemly practices" of others, calling themselves Adventists, and then warned not only Bro. Miller, but all others against associating with, or in any way fellowshiping them. Thus they have fulfilled the prediction by Ezekiel xxxiv, 18—19. "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"

And as for MY FLOCK, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet."

Our limits will not permit us to show up all the truths held by this portion of Advent believers.

We will, however, point out a few. We hold that the Divine hand has guided us through the proclamation of the everlasting gospel. Rev. xiv, 6, 7, the second Angel's message, "Babylon is fallen," and that we are now in the third Angel's message, "If any man worship the Beast," &c, "The same shall drink of the wine of the wrath of God," &c., soon to be poured out, which will constitute the seven last plagues. That the law of Moses was abolished at the cross, but no part of the law of God, the ten commandments; consequently "The seventh day is the Sabbath of the Lord our God." That none can be said to be keeping the commandments of God, while they keep only nine of them. That the Sabbath is the "Seal of the living God." That the 2300 days ended in the fall of '44, when our High Priest commenced the work of cleansing the heavenly Sanctuary, which is now in process of cleansing. That at that point the time of the Gentiles was fulfilled, and the parable of the ten virgins, up to the eleventh verse, was fulfilled. That then "the Bridegroom came" before the Ancient of days, to receive the Bride, the New Jerusalem, and that when he comes to gather the saints, he will "return from the wedding." That the coming of Christ, and the literal resurrection of the righteous, will be after the seven last plagues are poured out. That "the dead know not anything," and that the wicked shall be burned up root and branch—be as though they had not been. That the saints, after one thousand years from the resurrection of the righteous dead, shall inherit the earth, restored to its Eden state, forever and ever. This is but a faint view of some of the rich provisions found in this BUTTERY,—sought out and set in order from the great store-house of God's word. Against this buttery, J. V. Himes, and those who have apostatized from the true faith, as shown by the "Review," have, for the last five or six years, been arraying their forces. But "he, who sees the end from the be-



gunning," more than 29 years since, saw fit to give to Bro. Miller, in a dream of the night, a representation of his course even to his entrance into the world of light and glory, and has permitted those who have proved traitors to his cause, and recreant to their trust, to publish their own condemnation. "Some persons in the room invited me to enter." This no doubt represents his perusal of the books and papers setting forth the truths above hinted at. After getting a view of these truths, he says, "I was at a loss what to do, but remembering the caution I had," &c. Here, Bro. Miller saw the beauty of those truths, and while at a loss whether to embrace or reject them, he recollected the caution of his former guide and councillor, and as he sought to examine the creed of the Albany Conference again, there lay in his way, some two or three other systems of Advent faith which had been put in his possession while he had been passing through the hall, which he could but reject at first sight. At last looking at the one J. V. Himes gave him, "he read on the top of the page," [see the original dream written by Bro. Miller in 1824,] Isa. xlviii: 17, "Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Here is embodied much of the sentiment of a few of the first articles of the Albany Conference creed, which in themselves considered, are not objectionable. But the trouble lies in not connecting with them those truths which constitute their vitality. So with this passage; when taken by itself, it speaks of a TEACHER. But it takes the next verse to finish the teaching. "O that thou hadst HARKENED to my COMMANDMENTS! then had thy peace been as a river, and thy righteousness as the waves of the sea." The Albany Conference embodied in their articles of faith some truth, and then condemned what Christ told the young man to do, if he would secure eternal life, viz. keeping of the commandments. They professed to be Israelites, and called the "Holy One of Israel," their Lord and their Redeemer, and claimed the right to regulate the faith of the church, and then by their "Resolutions" condemned the commands of God, and the example of the Redeemer, and his chosen Apostles. Well may the Holy One of Israel say by the prophet, "O that thou hadst HARKENED to my commandments." Thus those who had once stood in the front of the battle, and nobly defended and sustained Bro. Miller in his declining age, and the cause of truth he had so long advocated, now assumed the reins of dictation, and by an undue use of the influence they had gained over Bro. Miller, they caused him to refuse an entrance into the "Buttery," where he might have partaken of all the rich truths of the present time. Then he would have partaken of "that bread which cometh down from heaven, that a man may eat thereof, and NOT DIE."

But when Bro. Miller was brought to view this bread of life, he remembered the caution of his FORMER GUIDE, refused to partake, and the door of death then opens, and presents to his view the "dark," "gloomy," unconscious passage from death to the glorious morn of the resurrection, to life and consciousness. Truly, as said the wise man, "The dead know not any thing.".....Also their LOVE and their HATRED, and their ENVY, (qualities of the mind,) is now PERISHED. Eccl. ix, 5, 6. The young child which he discovered just after he saw that he must die, no doubt represents, as in the scriptures, a meek, child-like spirit, which in the sight of God is of great price. We have not a definite history of his last moments; but from the dream we should judge, that just before he entered the unconscious state, he was in possession of that spirit which the Saviour represents by a little child. This finished his life of labor, of toil, and suffering, for the spiritual benefit of his fellow men. But the dream does not leave him in the dark gloomy passage, where there is no knowledge, no device, no love, no hatred, no blissful heaven, no burning hell. It bears him on through his unconscious sleep, to the morn, when the "trump of God" shall awake him again to life, and usher him in to that "upper room, filled with the purest light," where he says:]

I looked for the cause—there was none—neither sun, nor moon, nor candle—the light was brighter than the brightest rays of the sun. Yet it did not dazzle—it was as soft and easy to behold as the morning tints. The room appeared to be arched, yet I could not discover its height. The floor appeared like crystal glass, very thick, yet it did not restrain the sight, for I could see all below. The room extended from east to west. On each hand was a walk, on which I saw many walking. I was directed to walk with them, when I found that they were singing. The only words I could recollect were—"Hallelujah, to the Lamb." The music was soft and sweet—it fell on the ear without any jar or pain. I beheld many persons that I knew,—the old man that I had seen before. I congratulated him on his safe arrival at last. I heard him sing. No silent ones there. I thought of the love they had one for another. I thought I felt its flame—its pure, unadulterated love. No mixture of self beyond another. I saw of all denominations of Christians, yet all distinctions were taken away. Here was a communion indeed—here was no ennui—no hatred—no selfish principles to build up—no evil thoughts—nothing to hurt or annoy. (O! ye selfish votaries, could ye but see this happy throng, you would cover your faces with shame—you would hide yourselves, if possible, from the face of the Lamb, and Him that sitteth on the throne.) I felt myself free from every clay, and all my soul was swallowed up in this celestial throng. I



then thought it was a dream—a slight and disagreeable feeling passed over my mind, to think I must return and experience again the woes of life. I shuddered at the thought, and then awoke.

WM. MILLER.

[Thus we have passed through this remarkable dream. Who save "He who sees the end from the beginning," could point out with such precision, and chronological order, so many years previous to their fulfillment, a successive course of events, which have been fulfilled in perfect order in the experience of Bro. Miller, even down to his death? Truly, He who anciently chose the medium of dreams and visions, to instruct and warn his people, and who promised to communicate with them in the "last days" through the same medium, has in this dream fulfilled in part that promise. But this vision of the night, like many of those given anciently, did not administer to him that saw it, but to us on whom the end of the world is to come. This dream, like many of the prophecies, could not be explained until some of its main features were fulfilled, such as the division of the Advent house, the organization of the "Hall," by the Albany Conference, the establishment of the buttery, and Bro. Miller's death. The evident design of this dream is to convince those who are in the Laodicean church, and have been deceived and led astray, as was Bro. Miller by the cunning artifice of an exalted and fallen priesthood, led on by the "Idol Shepherd," [whose fate you can read in Zech. x, 17,] that they have been deceived by those professed shepherds, and warned against the reception of those truths, which constitute the present food for the true household of faith. Also to strengthen and encourage all who have entered the Buttery or enlisted under the true standard, "THE COMMANDMENTS OF GOD, AND THE TESTIMONY OF JESUS." The dream also shows conclusively that God's hand has been in the Advent movement, and that he will bring out a people rejected of men, but chosen of God and precious.]

Fulton, N. Y.

DAVID ARNOLD.

We have understood that Bro. Miller considered this dream as marking out the most important events in his experience, while connected with the Advent cause. It has been considered of sufficient importance to have a place in the columns of the "Advent Herald," and "Advent Harbinger." Those who have published it to the world, should not, therefore, object to its appearing in this form, though they may not agree with all the remarks of Bro. Arnold. If it is worth publishing, its true meaning is worth seeking for. Let it be understood that we do not publish this little work as an argument for our position. That rests upon the word of God. But he "that hath a dream, let him tell a dream," and we know not why its meaning may not also be pointed out, for the comfort of the saints. W.



